Vol. : 51 No. 2 January - March- 2016 ISSN/0971-927 X

PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Shri. S.S. Bhausaheb Maharaj

1843-1914

Academy of Comparative Philosophy & Religion, Belgaum.

Price Rs. 50/-

Pathway To God

Vol. : 51 No. 2, January - March 2016 Price : Rs. 50/-

Registered with Registrar of News Papers in India, New Dehli under Regd. No. 22624/72 (ISSN/0971-927)

Annual Subscription : India (Bharat) Rs.200/-,
For Life time Subscription - Rs. 2500/-
For Foreign : Annual U.S. $ 10/- (By Airmail)
Please Send your subscription in the name of :
"Academy of Comparative Philosophy & Religion," to The Secretary, Academy of Comparative Philosophy & Religion, Gurudev Mandir, Hindwadi, Belagavi - 590 011, Karnataka, INDIA.

Editorial Board :

Editor in Chief **Prof. Dr. Madhumati M. Kulkarni**
Hindwadi, Belagavi

Members : Prof. Swatee Jog
Tilakwadi, Belagavi

Prof. Dr. Gurudevi Huleppanavarmath
College Road, Belagavi

Prof. Dr. Kiran Dabade
Udupi

Academy of Comparative Philosophy and Religion (ACPR)

'ACPR Belgaum is registered as Public Trust in the Education & Research Category, with its Public Trust Reg No. : E-233 (BGM) of 1952, under Bombay Public Trust Act.

Please, extend your all possible Active Support to the ACPR-mission, in all the Ways and Manners, inspired in you by the One God.

Donations : Any unconditional donations of any quantum or of any nature are accepted. Donations by Cheques/D.D's to be drawn/payable only to 'Academy of Comparative Philosophy & Religion" at Belgaum.

ATTENTION CONTRIBUTORS & READERS! Academy of Comparative Philosophy & Religion (Sri Gurudeo Mandir), Hindwadi, Belgaum, enjoys benefit of Section 80 (G) of the Income Tax Act, 1961, PERPETUALLY, vide letter No. 176/80G(R)/CIT/BGM/2010-11, dated 29-10-2010 of Income Tax Officer (Tech), Office of the - Commissioner of Income Tax, Belgaum-590 001.

Therefore, avail the benefit of exemption under Section 80 (G) (5) (vi) of the Income Tax Act, 1961 by making generous and unconditional donations to this Institution.

REGISTERED CATEGORIES OF ASSOCIATES

- GRAND PATRON : Rs. 10 lakhs or more.
- PATRON : Rs. 5 lakhs or more.
- ENDOWING ASSOCIATE: Rs. 1 lakh or more,
- DONOR: Rs. 50,000/-or more.
- REGISTERED ASSOCIATE : Rs. 25,000/- or more.
- REG. INSTITUTIONAL CONTRIBUTOR :Rs. 10,000/- or more.
- REG. ACTIVE ASSOCIATES: Volunteers accepted and registered.

The Board of Trustees

1. **Sri. A. G. Saraf,** Trustee & Chairman.
   B/2. Merry Homes, PL No. 546,3rd Cross, Bhagyanagar, Belagavi-590006. Phone: 2484975 (R), 2485505(O)
2. **Sri. Ashok M. Potdar,** B.A., LL.B., Advocate., Trustee & Vice Chairman, 1700, Ramdev Galli, Belagavi. Phone:2425597.
3. **Sri. M.B. Zirali,** B. Com., LL.M. Advocate, Trustee & Secretary 'Shiv Shradha' Plot No. 702/1, Sector No. 5, Shree Nagar, Belagavi. Phone No.: 2458192, Mobile:9448148192
4. **Sri. Subramanya Bhat,** M. A., Trustee
   CTS No. 5058/9, "Shri Vidya', IInd stage, Hanuman Nagar, Belagavi. Phone No. 2446218
5. **Sri. Madhav N. Deshpande,** B.Com., Trustee
   CTS No. 5551, Sector 6/1, Shree Nagar, Belagavi-590 016
   Mobile : 9019186677
6. **Sri. B.N. Aigali,** B.A., LL.B. (Spl), Advocate, Trustee
   "Shri Guruniketan", Near S. D. A. High School, Vth Cross,
   Azam Nagar, Belagavi. Phone:(M):9448635261.
7. **Sri. B.S. Nimbal,** Trustee
   331, "Sri Guru Siddhaling"
   Hanuman Nagar, IInd Stage, Belagavi. Phone : 2446214.

PATHWAY TO GOD

Articles on related topics are solicited. They should be typed on one side of paper with double spacing. Text CDs with hard copy are accepted. You can send articles by e-mail also to address given below. Views expressed in this Magazine are entirely those of the concerned authors.

ENQUIRE ABOUT ADVERTISEMENT RATES.

Printed & Published By :
Academy of Comparative Philosophy & Religion
Hindwadi, Belagavi-590 011. Phone : (0831) 2467231. Cell : 09972174330
www.acprbgm.org e-mail: info@acprbgm.org

Printed At:
IMPRESSIONS Gondhali Galli, Belagavi
Phone : (0831) 2421232 (3 lines)

Contents :

1) Editors Word 4
2) Bounds of Ethics in the Globalized World 7
3) Prayer 15
4) Salient Features of Nimbargi Sampradaya 18
5) Osho on Witnessing and Ego 29
6) Faith : an Indispensable Condition 35
7) Has Sankara Misunderstood About Sudra? 40

Editor's Word...

Esteemed Spiritual Aspirents,

We are back again to share our thoughts with you through these pages. May the Hindu New year Ugadi bestow upon you and your family infinite love, peace and prosperity all though the year. May the New Year guide you on your path of spiritual progress.

***

A Clarion call is here to all religio - spiritual Organisations/ Institutions/Muths/ Monasteries / Mosques the world over to reset the present chaotic society on its right seat. There is indeed no dearth today of regular nay, 24x7 spiritual tablets telecast through such TV Channels as Aastha, Sanskar, Shraddha, Arihant, Tej Djyan Foundation, Peace of Mind, Paras, Adhyatma, Sadhana etc., They all are seen striving to bring in the lost harmony through transformation in the global society's minds.

Our beloved Prime Minister Narendra Modiji's *Swachcha Bharat Abhiyan* is a commendable attempt toward awarness on the physical level. But what about human minds which are so much polluted, overflowing with perversity, disharmony, hatred, violence, atrocity, stress negativity, passivity, jealousy? It seems all the spiritual words of great, enlightened souls are falling on their deaf ears. Transformation in the real sense is possible only when each one is determined to cleanse himself/ herself, reset his/her mind set by changing old mental, intellectual belief systems for his/her good, the good of the family, society he/she lives in the country, the whole world. Only then we can be qualified to enter into the kingdom of God. The Divine Preceptor Bhagwan Krishna proclaims in *the Bhagavadgita*.

उद्धरेदात्मनात्मान नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।।

गीता : आत्मसंयम योग - 6:5

(Uddharedātmanātmānam nātmānamavasadayet ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ

"One should lift up oneself by one's own efforts and should not degrade himself; for one's own self is one's friend and one's own self is one's enemy."

We may throw dust in the mortal eyes but the Divine Eye is ever vigilant, ever watchful our CCTV can't be a match to it. It's an impartial and silent witness to all our deeds and misdeeds. None can escape this Eye. So let's all make up our minds to follow our Inner Voice, our Conscience for our own good. As you all know there is a universal Law- the law of giving. We get what we give... a good wish, a flower, a help, a blessing given is a wish, a help, a blessing earned, it's sure to come back to us in thousand folds. Similarly an evil thought, ill-will, pain, insult inflicted on others bounces back, boomerang is in thousand folds on us... so isn't it *sine qua non* to change ourselves, change people we come in contact with to make this earth life a Divine Life?

To keep our conscience clear and pure we must train our minds with the help of Yoga. Yeah, that is the only all-in-one remedy for all the internal and external maladies we are witnessing and undergoing today. No doubt, the world today has taken appalling strides in Industrial, Agricultural, IT revolutions. It's time now for mental revolution especially in the face of ethical devaluation wherein man has proved to be worse than the prevailing ethics among animals. As such, Yoga alone can keep the mind in equanimity and allow peaceful co existence with fellow human beings. Let's all wish and strive for world transformation through

self-transformation with the powerful tool of Yoga. It's now time to rise up and act.

***

The present issue is a sincere endeavor toward this goal. It consists several enlightening articles and papers such as *Osho on Guru Gorakhanath's Teaching, Salient features of Nimbargi Sampradaya, Osho's words on Witnessing and Ego, special Reference to Sankara's Sarirakabhashya*. There are also articles throwing light on faith as an indispensable condition for knowledge, prayer etc.

The Board of Editors is grateful to all the contributors. We thank profusely the Board of Trustees, President, Secretary for their help and guidance in bringing out this issue.

Our special thanks to Mr. Atul Bhatkande and his team of Impressions Press for their beautiful cover design and neatness in printing.

Wish you all an insightful spiritual journey all through these pages.

Prof. Dr. Madhumati M. Kulkarni
Editor in Chief

Bounds Of Ethics In The Globalized World

Ethics must deal with relations between individuals, groups and the nations of the world at large, with a view to promote the best of life. Ethics deals with what is good and guide mankind to understand and realize the ultimate goal of life. *"Morality consists in the control of process so as to maximize importance."* (A. N. Whitehead, *Modes of Thought,* p.19). But the conduct of human beings is controlled by the circumstances of culture and the type of society that controls the behavior of human beings in relation to one another and the group of which they are a part. As Whitehead says, "*Civilization in its aim at fineness of feeling should so arrange its social relations, and the relations of its members to their natural environment, as to evoke into the experience of its members appearance dominated by the harmonies of forceful enduring things.*" (*Adventures of Ideas,* p.363). For example, nations under the influence of denominational religions have different ways of life. Going to church or mosque is the essence of their ethics - the highest good. Those who do not follow this pattern of life do come into conflict with societies where democratic way of life emphasizing the sanctity and sacredness of individual life, based on human rights, the eternal behavior of people will be different.

The world now has become a globalized village due to speedy modes of communication and travels. In this globalization process the various nations of the world are integrated so that whatever takes place at one place gets transmitted to the whole of the world. Thus the sovereignty of the nation becomes limited or bound when we have to deal with other nations, laws of behavior differently regulated and practiced. The demands of ethical principles of globalization do come into conflict with the rigidities of nations governed by regimented behavior. In a globalized world ethics becomes bounded or limited by the rigidities of local codes of behavior strictly regulated by the force of regimentation imposed

by the nations governed by dictatorial modes (religious or otherwise) of governance.

How the bounds of ethics, in such a situation, are affected will be elaborated in

In spite of the widespread globalization and liberalization the Indian economy, polity and society are in an unregenerate mess today. There has been a surfacing of crude kind of materialism, an unlawful lust for unearned income that is playing havoc with the psyche of Indian people. Today, profit and trade are the be-all and end-all of globalization process. Despite media hyperbole to the contrary, the liberalization and globalization of the Indian economy and the society have not solved the pressing problems of the countries participating in globalization. While wealth has been created for a privileged few, the common man's lot has worsened with inflation sky-rocketing everyday. Globalization has also created pressures and fissures in Indian society. All are fighting with hammer and tong for a slice of the mythical pie that simply does not exist. Liberalization and Globalization have only exposed our society to the coarseness and crudity of capitalism and the greed for mega-riches without giving us any idea, how that wealth can be created within our life-times. Even if that wealth is created, how can it be enjoyed by indigent people for whom even two proper meals a day is a luxury! These are the contradictions that must be addressed by our leaders and policy makers. It is here that we need an electorate that is guided by intellectually superior beings than just street politicians with their give-and-take politics. The very foundation of Indian democracy has been corrupted by the need to appeal to the lowest common denominator of society in public life. No government can get valid mandate by merely making promises of food, clothing and shelter.

Today the masses are reduced to bread and materialism. They cannot have a higher vision of life unless that vision is shown by educated thinking people. In the long run food, clothing and shelter cannot satisfy the people. Something higher and loftier is needed.

Unfortunately all have been corrupted by the insanity of power politics, greed for wealth and the drive to succeed at any cost. Only intellectuals with an iron core of values can arrest these trends because they will not compromise with their need for job.

Under these circumstances globalization in the general sense means not only global economic order but also global civilization as an integrative process of nation, markets, culture, values, mores, etc. The globalization process today is in its initial stages. No one can be sure about the future shape of the global order. In this context, as a great mathematician and philosopher A. N. Whitehead has said, "*Nothing is finally understood until its reference to process has been made evident.*" (Modes of Thought, p.64). Since the advent of information technology and instant means of communication, the global world order undergoes radical changes. It is difficult to visualize for definite structural forms, values, mores and attitudes at an exponential rate. The older order is being questioned and is crumbling at the same time. We cannot be sure of any definitive framework of the emerging future world order. We are living in a relational world. There is interdependence of nations as isolated individual's life is impossible today. Morality is concerned with the relations between individuals. In the same way nations are interconnected in various ways and ethics must be concerned with the relations between different peoples of the world living in different countries. As Peter Drucker says, "*There is neither a separate ethics of business nor is one needed*".

Often the term globalization is popularly taken to mean economic transformation to integrate nations and markets economically. This process of globalization of world order is in the making in different degrees. In this scenario there are varied interpretations of the impact of globalization. Accordingly the ethical challenges confronting at each stage of emerging world order hinges on the structure and the nature of the emerging world. In the flux of the globalizing world order what happens in one region of the world does have deep consequences on the life of

individuals and communities in the rest of the globe. In today's fast changing world, globalization process involves ever-widening, ever-deepening and speeding up global inter-connectedness and integration in every aspect of contemporary social life. Such a process of growing interconnections and integration is governed by positive and negative consequences impacting different constituents of the globalized world. It is bound to have not only quantitative but also qualitative changes in the interaction among different constituents. Now global competition is the engine of human progress in economic affairs of globalization. Naturally when globalization reaches its logical end it results in denationalization of economies of borderless world-order in respect of networks of production, trade and finance. It will lead to new forms of social organization supplanting traditional nation-states. Consequently, national governments will have to act as transmission belts for global capital. There will be growing diffusion of authority to other institutions and associations, local and regional bodies. Globalization is a real economic phenomenon progressively integrating the global economy and that global capital peremptorily requires discipline and business has to be guided by the ethical principles.

Perverse conception of money as wealth, governed by the motive of profit and competition among the constituents of the globalized world, has lead to the troubles and crises - economic and social. Thousands of years ago, Creon in Sophocles' Antigone said: "*Never did man invent a worse device than money. It is money that wrecks cities, that banishes man from their homes; money that tempts and deludes the most honest souls and shows them the way to infamy that teaches them all forms of wickedness and shameless knavery. But those. who sell themselves, they shall be punished one-day.*" (Quoted in K.S. Naravanacharva's Hindu Society and the Dynamics of Spiritual Evolution, Pub: Kautilya Institute of National Studies, Mysore, 2007, pp. 52-53). The present day situation is as worse as it was then. Therefore, are we better today, under the

West dominated political and commercial designs and set-up? Money does not generate those values of virtues which lie at the foundation of a healthy society. Money can and does promote only selfishness, isolationism, greed, cruelty and exploitation of numerous forms. Commercial relations of the participating nations would engender these consequences without the ethical controlling discipline of Dharma or Universal Laws of Ethics.

Ethics is concerned with right and wrong, good and bad, the 'is' and the 'ought to be'. Nations with different forms of government will have to be governed by the same *Universal Laws of Ethics*, but it is very difficult to expect to be agreeable to all and good to all, because the behavior of the people is regimented by the dogmas of their dictatorial set-up, religious or otherwise. This is how ethics will have to face limitations or bounds. Most often mankind does not know what it is hereafter. In fact ethics distinguishes between intrinsic good and instrumental good. Intrinsic good is an end-in-itself. Instrumental good is a means to something else. If a nation adopts as its purpose the highest intrinsic good, then it will have different ways of achieving that good. Others with adhoc ends can only promote adhoc arrangements to suit greedy despots and exploitation at all levels. Among such nations only fear, insecurity, mass unrest without joy in life would be rampant. Contentment and peace, the ultimate ends of life, would be a far away distant goal. Morality, spirituality and ethics are the only means to avoid exploitations. The enforcing authority can only be the unbiased ethical laws of which the keeper of them is the government. Intelligentsia can only be the interpreter. It cannot be arbitrary because at any time you can ask why. Reason must be the arbiter. It will not allow civil wars, by keeping all sections of society by the force of invisible Universal Law of Ethics, i.e. ***Dharma.*** Accordingly the aim of a globalized world must be not only economic well being, but also Joy, contentment and peace which is called spiritual perfection.

As such, all constituents of global order must aim at the highest ethical ideal, namely good. In this respect every nation must act in accordance with the two ethical principles of justice and benevolence. Justice means no one country should come in the way of others. Injustice and benevolence cannot dwell together. This is only negative aspect. Every country/nation must help and promote the good of others, as best as it can. We must be just before we can be benevolent. Whenever we do not repress another individual or group, but allow it room to develop we are just to it. Whenever we help another in the fulfillment of the individual's or nation's moral task we exercise towards him/it the virtue of benevolence. The only true benevolence is that which helps another to help himself; which, by its help gives, inspires in the recipient a new sense of his own responsibility and rouses him to a better life. It seems to touch the very springs of the moral life. Here, benevolence is only justice made perfect.

In view of the fact that human nature has self- regarding as well as other-regarding impulses and instincts the primary feeling for others, like the primary feeling for self, is only the raw material of the moral life of the individual as well as the nation. And the law of the process of moralization is the same in both cases; the dutiful attitude towards ourselves. For in others, as in ourselves, we are called upon to recognize the individual personality as an end-in-itself. Other peoples of nation or other countries are ends-in-themselves: their life, like our own, is one of self-development through self-discipline. Therefore we must treat them as we treat ourselves as ends-in-themselves. The law of individual life is also the law of social life, though in a different wider application. A nation is only one form of social organization in its political aspect. So we must take society and the individual as we find them in fact. The law of the moral life, the law of personality, covers the sphere of social as well as of individual duty, and that law is: "So act as to treat humanity, whether in thine own person or in that of another, always as an end, never as a means to an end". Truly, to serve humanity in a

global world order therefore is the same moral task in self-development. In serving ourselves, we are serving others; in serving others, we are serving ourselves. For in both cases, we serve that humanity which must ever be served, and never used.

We must not be misled by the phrase 'social-life', as if society had a life of its own apart from its individual members. Nation is an organization of individuals, and it is they who live, not it. Ethical reality, like all finite reality, is in the last analysis, individual. A life of virtue is always to be personal and individual. It must be social. No individual lives unto himself. This is so because there are infinite ways in which the life of each is bound up with that of all. Each person as an end-in-himself has an infinite worth. He has a destiny to work out for himself. The destiny of society or nation is the destiny of its individual members. Society or nation exists for the individual. It is the mechanism of personal life. The individualism of the mere individual means moral chaos, and is suicidal. Such a life, as Hobbes puts it is "Poor, nasty, dull, brutish, and short,"

Social organization or society or nation is never an end-in-itself. it is always a means to the attainment of individual perfection.

The true moral attitude of other persons and nations to .hlrn (it), therefore is the same as his attitude towards himself (itself); and accordingly social, like individual, virtue has two sides, a negative and a positive. Negatively the individual or nation must make room for not to hinder them. Positively they are to help them to such a life, the removing of obstacles from their way and the bringing about of conditions favorable to their development. There the task of the constituents of global world order must stop. No man or nation can perform the moral task of self-development for another. There is no proxy here. Each one has to strive through suffering to his final perfection.

Life lies for each in the development of self by self. This is our peculiar human dignity and privilege and high responsibility. It is not allowed that any one man or nation should come between us

and our proper business. We can improve the moral environment of those whom we wish to aid. The will of others may be stimulated by suggestions from another, as to the moral ideal, though no amount of pressure can coerce it. Ideals are potent and once accepted seem to realize themselves.

In the present state of dynamics of globalization, economic globalization does not coincide with the national territorial borders. The re-engineering of the authority, functions and command of national governments is undergoing transformation. There should be no discrimination in treating the services of citizens of one nation in the other nations. For example, the recent case of the Indian diplomat in the United States of America and vice versa. In the context of the operation of the affairs of the globalized world order organization the sovereign powers of international, national and local authorities will have to be re-structured so as to be equally applicable to all the constituent nations of the globalized world. No bounds of ethics should be set to the *Universal Laws of Ethics* in their application to all nations in so far as human nature is the same universally.

Paper presented at the International Conference on *Bounds of Ethics in a Globalized World*, Christ University, Bangalore, 6-9 January, 2014.

Prof. M. A. JALIHAL
Professor, Department of Studies in Philosophy,
Swami Vivekananda Studies Centre, Karnatak
University, DHARWAD - 580003.
E-Mail: majalihal(alyahoo.co.in

Prayer

"प्रार्थना यह कोई धर्म ही की बात है ऐसा नहीं है । प्रार्थना अपने खुद के लिए है । हर एक के लिए है । परिपाटी के हिसाब से प्रार्थना रटकर बोलने में कोई अर्थ नहीं है ।

अपन जिसे श्रेष्ठ मानते हैं और जिसमें विश्वास रखते हैं, उसे लोग भगवान, खुदा, गॉड, क्राईस्ट आदि अनेक नामों से संबोधित करते हैं । नाम अनेक हैं परन्तु सब नाम एक ही के हैं । मनुष्य ने सच्चे धर्म को न समझने के कारण अलग अलग धर्म बनाये हैं । अपने धर्म के अलावा वे सर्व अन्य धर्मों को तुच्छ समझते हैं । निंदा भी करने में कमी नहीं रखते । सर्व इंसानों का ही नहीं, सर्व सृष्टि का एक ही परमेश्वर हैं ।

प्रार्थना में ऐसे एक श्रेष्ठतम परमेश्वर से हर एक का अपना अपना Direct संबंध होता हैं । प्रार्थना में अपने और परमेश्वर के बीच अन्य कोई भी नहीं होता । प्रार्थना में हम उस श्रेष्ठ परमेश्वर की शरण जाते हैं और कहते हैं कि हमें ज्ञान मिलता रहे, हमारी वृत्ति और नीती अच्छी बनी रहे, हम सबों से अत्यंत प्रेम भाव बनाये रखे, भले वो किसी भी जाति, धर्म, कुल या देश का क्यों न हो । इन भेद भावों में कोई भी अर्थ नहीं है ।

हमें मांगना चाहिए की अपनी उन्नती के लिए हमें आप हमेशा मदद करें । इसके लिए मैं ज्यादा से ज्यादा कोशिश करता रहूँ । कल से आज और सुबह से शाम मैं और अच्छा बनता रहूँ । हे परमेश्वर ! आप मुझसे अधिक से अधिक काम करवाइये ।

इसके अलावा प्रार्थना क्या हो सकती है? मुझे केवल यह दीजिये ऐसा मांगने से कुछ नहीं मिलेगा । परीक्षा में पढाई तो की नहीं और फस्ट डिव्हिजन मांगते हैं तो क्या परमेश्वर इतने बेवकूफ है कि आपको वो फस्ट डिव्हिजन दे देंगे? अगर ऐसा करे तो परमेश्वर अनीती का व्यवहार करेंगे । ऐसा कभी नहीं हो सकता । इसीलिए मांगना कि मेरे से अच्छी से अच्छी पढाई हो । फिर फस्ट डिव्हिजन तो मिलेगा ही । अपन क्या हैं क्या करते हैं केवल इसी का हमें फल मिलता हैं ।

प्रार्थना इस तरह होनी चाहिए । ऐसी की हुई नित्य प्रार्थना से हम दूसरों के लिए अधिक से अधिक उपयोगी बनते जायेंगे ।"

The above quoted words were addressed spontaneously at Govt. Senior Secondary School, Nadol, Rajasthan by Late Professor Raghunath V. Date to the students' assembly on 18 December, 2009. These words are highly inspirational. Regarding this

incidence Prof. Date sent me an e-mail which reflects that it is the inner voice. In his own words- "It was not my speech. It was, without any exaggeration, Sri Maharaj put words in my mind." Later I came to know that while going on the way to school, Raghunathji heard unstruck sound-"Prayer, Prayer, Prayer!" but he didn't understand it. When he was standing before the students' assembly and the principal Dr. S.L.Suthar requested Prof. Date to give a discourse on the prayer. How wonderful it is! The most important thing is that these were divine words.

Being a dentist, I had many chances to treat him during his regular visits to India and I got chance to discuss different topics of life. His words left everlasting impression on mind. I had keenly observed his life style and his firm devotion towards Guru. He used to meditate for hours together in chanting the Divine Name.

His main motto was to motivate younger generation, to edify them and to inspire them towards Godhead and was very careful to teach them every minute details and that too was based on scientific analysis. He used to bless us with his gracious guidance through vivid e-mails when he was in the USA.

He informed me by e-mail a personal event which was related to the blessing of God. In October 2010, Prof. Raghunathji and his wife went to the Yale New Haven Hospital's (USA) Chief and Head of Nephrology Department Dr. Mahnensmith's office. The doctor examined him and on seeing his medical reports, he expressed happiness saying-"I think, it is by God's intervention that your health is good."

Raghunathji immediately replied, "I. .. We ... definitely believe that it is by God's Grace."

At this the doctor immediately added," I do too."

He was an accomplished idealist which he practised in his life.

It is visible in every act of his life. He was a life model of highest moral and ethical behaviour. He had an extraordinary love for the country. He followed the rules, regulations and laws unfailingly throughout his life.

Prof. Raghunathji was a multi-talented personality, His keen interest and endowment in various fields e.g. Palmistry, Engineering, Medical, Psychology, Chemistry, Mathematics, Physics, Marketing, Communication, Law, Logical science, Philosophy and Religion, his works of Attorney, Pilot, etc. notwithstanding this, the couple served the society free in the Trumbull Medical Emergency for twenty six years. His interests include listening to music, especially classical Indian music and playing the harmonium and tabla. He also enjoys Indian cooking, travel, reading and studying the old testament, as he prepared the manuscripts of his late father for publication. It is all so astonishing and source of inspiration for others.

A virtuous writer named Dr. Sudhir Ambekar has beautifully narrated in chapter 'तेथे कर माझे जुळती!' page no. 106-113 about Dr. Raghunathji in his book- "Amma America Mata". He has given a picturesque description of the meeting he had with him which is worth reading.

Salute to such a pious and sacred soul !

Dr. Rajendra Chauhan
Dental Surgeon, Ahmedabad.
gracedental@gmail.com

Salient Features of Nimbargi Sampradaya

A specific religious group with special concepts, forms of worship exercised by an outstanding religious personality (historical or mythical) or his/her physical or spiritual de-scendent may be called Sanpradaya (*vide* Dabade 1998:15).Various Sampradayas like Nath, Sri. Varakari, Ramadasi, Gondavale, Radha-Swami, Shri Nimbarka, Nimbargi have emerged in Indian society at different times and in different places to meet the challenges thrown by the local conditions and religious and other needs of the people.

Nimbargi Sampradaya was born in Bombay Karnataka area about two hundred years ago in the wake of the challenges posed by geographical, socio-economic and religious conditions of the time under the charismatic leadership of the saint of Nimbargi (1789 Circa-1885). The saint of Nimbargi lived a full life of contentment balancing the mundane with the spiritual. All his life he practised what he preached. And he used local dialects in his discourses. Deriving inspiration from the exemplary life of the saint of Nimbargi, Nimbargi Sampradaya with the passage of time has produced a number of saints, devotees, centres on the one hand and evolved its own features, rational philosophy With a strong leaning towards Advaita based on mystical experiences on the other. However, the cardinal objective of this paper is to project the salient features of Nimbargi Sampradaya on the basis of secondary sources rather than primary sources of data.

Some of the salient features of Nimbargi Sampradaya elaborated at some length, are egalitarianism, lack of discrimination between *upasanas*, imparting of 'seed *mantra*' by Sadguru, reinforcement of *Nirguna Bhakt*i through *Saguna Bhakti*, balancing the spiritual life with the mundane, inevitability of morality in spiritual life, Self-realization, and finally the endorsement of rationalitv as a safety valve in spiritual life. All these

characteristic features put together make Nimbargi Sampradaya quite distinctive and unique.

The first significant feature of Nimbargi Sampradaya is that its spiritual teachers and devotees hail from different social backgrounds and belong to different social strata. The following account substantiates this viewpoint.

The founder of Nimbargi Sampradaya was, born in *Neelawani* Sub-caste of *Veerasaiva* community and he had a number of disciples belonging to *Ghaniga, Banajiga, Kurba, Malgar* and other such Sub-castes of the *Veerasiava* community. Some of the Brahmin disciples of the founder of Nimbargi Sampradaya wereChimmad Maharaj (1833-1891) the founder of Chirnmad Sampradaya (*Deshastha*), the saint of Umadi (1843-1914) the founder of Inchageri Sampradya (*Deshastha*), Adya Raghunatha Acharya (*Vaishnava*). Non-Veerasaiva and non-brahmin disciples of he founder of Nimbargi Sampradaya were Madar Peeru (musician caste), Mohadin Saheb (Muslim), Atmaram Jain (Jain). Some of women disciples of the Saint of Nimbargi were his own wife, Bhagavantavva, Laxmibai Akka.

Sadhubuva was a bachelor disciple of the saint of Nimbargi. But most of the disciples of the saint of Nimbargi were householders. The saint of Nimbargi himself was a householder. Most of the disciples of the Saint of Nimbargi .hai led from rural background.

The founder of Inchageri Sampradaya had a number of rural and urban, literate and illiterate disciples. Prof. R.D. Ranade - a great mystic philosopher was the disciple of the Saint of Umadi. He had a few Muslim, Jain and Christian (Dr. Christian of Aurangabad and Dr. Marquette and his wife Dr. Phyllis from France) and a few Banjara (tribe) disciples. Some of the spiritual brothers and sisters of Prof. R.D. Ranade were Siddhalingayya Swami, Sri Giri Malleshwar Maharaj, Bagewadi Narasappa Maharaj - the Spiritual teacher of Sri B.D. Jatti, Kabir and Allppa of Chimmad, Sri Siddharemshwara

Maharaj, Sri Anjutgi Maharaj, Amburao Maharaj, Padmashree Kakasaheb Karkhanis, Sri Shivalingavva-Poetess Saint of jat, Sri Radha Bai Limaye of Baroda.

The founders of Nimbargi and Inchaeri Sampradaya and Prof. R.D. Ranade were quite well off. But Sri Amburao Maharaj and Sri Shivalingavva had at times to face the penury of the worst type (Sangoram, Deshpande 1978: VIII-IX).

It should be noted that a vast majority of the saints of Nimbargi Sampradaya are not at all interested in abolishing the castes but to grant freedom in spiritual life to one and all irrespective of their castes or socio-economic background. What Sri Dandekar has said about Varakari Saints is applicable more or less to the spiritual leaders of Nimbargi Sampradaya. "They (Varakari saints) wrote against caste, this means they clearly pointed out that caste had no value on the way of life and devotion. We never shall hear an utterance of even one saint that caste has to be discarded on the way of works in daily life)" (Lederle 1976:394).

Secondly, Nimbargi Sampradaya does not discriminate between *Upasana* of one god and the other and the following account substantiates this viewpoint considerably.

The founder of Nimbargi Sampradaya had heard and visualized supersensous Divine Names and hence he was supposed to have brought the Names from Heaven. One can refer here to the summary of one of the songs composed by him.

I regarded uptil now four Vedas, all sciences, gods and goddesses, rites and rituals and other things as separate from each other. But by the grace of the omnipotent Sadguru now I can see unity everywhere. I myself have become all the religious rites and become Shree Guruligjangam (Gajendragadkar, Bhagawat 1975: 103).

One of the *Vaishnava Brahmin* lady disciples of the founder ofinchageri Sampradaya had begun to have the mystical experience

of Shivalinga (phallic). She asked her spiritual teacher, "I belong to Vaishnava Sampradaya. Why should I have the experience of Shivalinga in my meditation?" The spiritual teachers replied: "Your nature is not straight. The difference between Siva and Vishnu has not yet disappeared from your mind. He is everything" (Karkhanis 1977: 107).

Dr. N.S. Christian of Aurangabad in his article entitled, *"How I found my Gurudev"* writes:

He [Gurudev R.D. Ranade] graciously initiated me in the supreme Yoga of Meditation of God's name. He gave me Christian Nama without distracting me from *Ishta Devata* and included me into his large family of devoted disciples' (Kulkarni 1990:35-36).

Gurudev Ranade has imparted Muslim Namas to his Muslim Disciples like Ali.

The third feature of Nimbargi Sampradaya is 'Seed *Mantra/Divya Nama/Ajaranama'* which is given by the *Sadguru* for spiritual progress of his disciple.

The founder of Nimbargi Sampradaya observes, -"*Sadguru* is one who has become one with the unrevealed Re¬ality. After arriving here, having passed through all species, it is very difficult to come across such *Sadguru* and receive initiation by him. The present generation knows nothing about real spiritual life. They dance to the tune of the whims of their minds, and after death, they go incessantly round the cycles of births again. You should not act as all others do but should follow the instructions of your *Sadguru*, should meditate and see the light of God. This would be the best fulfillment of life's purpose" (Gajendragadakar, Bhagawat (1975:83).

The main spiritual discipline (*Sadhana*) is meditation on Divine name ('Seed *mantra*) granted by a realized *Sadguru*. This name is Divinity itself-God-in*posse* as it reveals itself to the intuitive vision or audition of a saint at the height of medi-tation. Thus, this name

carries with it the divine power. Hence meditation on it becomes a process of identification wi th divinity. Naturally it leads to the Blissful vision of the *Atman* (Sangoram, Deshpande 1978:XI-XII).

This *'seed mantra'* was often, it seems the name of a special deity. The remembrance, then, of this name in medita¬tion was regarded as the principal means of spiritual progress. Meditation understood in the broad meaning of the ignation 'spiritual exercises', was to be performed internally with recollection and reverence with persistency and continuity (Lederle 1976:394).

Another interesting feature of Nimbargi Sampradaya is that its saints recognize two aspects of one spiritual entity, i.e., *Saguna* (with all attributes) and *Nirguna* (without attributes) and bring synthesis between these two aspects of one spiritual entity. According to the saints of Nimbargi Sampradaya the spiritual energy that underlies the entire universe is one. They call it like Upanishadic seers, *'Atman'*, or *'Nirguna Brahman'* or God, which is *Sat, Chit, Ananda* - Existence, Conscious¬ness, and Bliss and which is also the Creator, Preserver and Destroyer. And the second is the saint, who has realized the *Atman*. They regarded Brahman, i.e., Brahma, Vishnu, Mahesha as personified powers of the *Atman* regarding creation, preservation and destruction of the world, respectively. They also regarded Rama, Krishn, Narayana and the like as the incarnations of the *Atman* in the sense of realized souls and all other minor deities, that are merely personified forces of nature as subordinate to them (Sangoram, Deshpande 1978:XI).

Amburao Maharaj/Baba expresses his views of *Saguna and Nirguna* as follows:

Nema or spiritual discipline is of two types : (i) *Kattacha Nema* (rigorous discipline) (ii) *Sada Nema* (ordinary discipline). Rigorous meditation consists in sitting in a quiet place in a steady erect posture with the gaze fixed either on the tip or top of the nose, mentally repeating the *Nama* along with incoming and outgoing breath, with perfect devotion and concentration. Such a *Nama*

should be regularly carried on thrice a day, at least for one hour each time. (ii) Ordinary meditation consists of simple remembrance of *Nama* at all other times even while walking and talking, eating and drinking etc. Sri Ambrao Maharaj called this meditation *Nirguna Bhakti*, devotion without attributes as he regarded the *Nama* as *Nirguna.*

Along with meditation Sri Amburao Maharaj advised his disciples to read regularly a fixed portion of *Pothi* or sacred books like *Dasabodh* 2 and *Manobodha* of Sri Ramadasa, thrice everyday, perform *Bhajan* and *Arati* ... Sri Amburao Maharaj used to call this discipline *Saguna Bhakti* or devotion with all attributes. With the help and support of Saguna Bhakti Sri Amburao Maharaj used to say "you should carry on *Nirguna bhakti* and realize the Lord who is also *Nirguna* (*vide* for details: Sangoram, Deshpande: 1978 XI).

Another special feature of Nimbargi Sampradaya is that the spiritual leaders of this Sampradaya have brought about synthesis between their *prapancha* (worldly life) and *paramartha* (spiritual life)3. They do not consider total renunciation of worldly life as absolutely essential for spiritual life. On the other hand, they treat worldly life as complementary to spiritual life and the worldly life should be led in such a way as to facilitate spiritual life.

The saint of Nimbargi makes a few statements in this regard:

i) You should carry on your spiritual practices in the midst of mundane life. You should not be confined to material life only, without any touch of spirituality. You should follow day and night, the *sattva guna* in mundane life. You should thus pass through this worldly existence without a blemish.

It is everybody's primary duty to lead a spiritual life. You should perform all other duties so far as they are subservient to spiritual life. You should not be anxious about anything and live with a firm conviction that everything happens according to the will of *Atman* and you should continuously and unceasingly meditate upon

Atman (Gajendragadkar, Bhagawat 1975:76).

ii) Nothing should be done in thought, work or deed without remembering *Atman.*

Everything should be done while seeing Him and remembering Him. Nothing should be done for the sake of fame or name. Everything should be done for the sake of *Atman*. This is the highest good - *Summum Bonum* (Gajendragadkar, Bhagawat: 1975:95).

According to Gurudev Ranade,any work cannot be worship. It is only the work that is meant for the realization of God, that is inspired by God or done under the canopy of His illumination that would deserve to be called worship (Sangoram, Deshpande 1978 :207).

Another characteristic feature of Nimbargi Sampradaya is that it denies categorically that one can lead a spiritual life without being moral. In other words, spiritual life should be based on moral life. A person whose mind is not purified by moral preparation cannot concentrate on God.

Prof R.D. Ranade denies that eroticism has got anything to do with spiritualism. He gives his own mystical explanation of the way in which *Gopis* may be supposed to have enjoyed Krishna. "May it not be possible, that in this mystical realization, each of the *Gopis* had the vision of the Godhead before her?" This similarity of their experience only supports that it was a spiritual vision of God disproving any carnal relationship between them (*vide* Kulkarni 1974:62).

The saint of Nimbargi4 gives a sound note of warning that one should not be proud of one's achievements in spiritual life also. If so, then the spiritual experience will be limited. Those willing to lose the experiences are welcome to be proud (Gajendragadkar, Bhagawat 1975:42).

Minimum two vows that the disciple in Nimbargi Sampradaya is asked to take are the giving up of *Paradhana* (avarice) and

Parastri (lust) (Sangoram, Deshpande 1978:29). Of course, the woman disciple must give up *Parapurusha*.

Seventh feature of Nimbargi Sampradaya is "Swarupa Sampradaya". About this Sampradaya, Prof RD. Ranade observes: "This may be called 'Swarupa Sampradaya' - a Tradition of "Self-Vision", which has been adopted since ancient times by seers like Narada, Yajnavalkya and others up to the modem times by saints like Jnaneshwar, Tukaram and Sri Nimbargi Maharaj (Sangoram, Deshpande 1978:VII). The Supreme ideal that they advocate is God-realization or Self-realization or Self-vision. It consists in the intuitive apprehension and silent enjoyment of the bliss of the *Atman*. What is the nature of this Self-Vision ? About Self-vision, the Maitri Upanishad says, "That Luminous Reality, which comes out of us in the ecstatic state of consciousness and appears to our vision in our own form, is what we might call the *Atman* - The Immortal Fear less Brahman (Maitri Upanishad 11 (2). And Selfbliss, according to the Chhandogya Upanishad consists in the enjoyment of the supreme happiness by the seeker when he has the vision of the Self (*Atman*) everywhere (Sangoram, Deshpande 1978: XI).

Finally, Nimbargi Sampradaya is said to be rational. The spiritual rationality of this Sampradaya has various facets. A few of them can be considered here. Widows are not considered inauspicious in Nimbargi Sampradaya. Liberation is a thing which is sui gen eris and is not dependent either on the *Shuklapaksha* or the *Krishnapaksha*. The biological processes such as births and deaths of kith and kin, and menstruation do not obstruct spiritual practices. One need not fast even during the period of eclipse if it comes in the way of God-realization and meditation. No importance is given to dreams and miracles. But if a Vastu (a kind of spiritual experience) or the saint ap¬pears in the dream it has got some significance.

The saint of Nimbargi with great compassion has emphatically declared: Even though a person has brought very sun before you,

has revealed the past and future to you, don't regard him as a realised saint. Don't consider such fraudulent knowledge to be Self-knowledge". Once when there was a dis-cussion about miracles performed by the saints Sri Amburao Maharaj observed: "As a *Sadhaka* advances in his spiritual *Sadhana* the so called *Siddhis* or occult powers rush to him. They pursue him and try to allure him. If he falls to their temptation and tries them they would prove to be great obstacle in his spiritual advancement by flattering his egoism. Hence a *Sadhaka* is strictly forbidden to perform miracles .... He should, therefore, 'always keep them at an arm's length. In case of saints it is God who at times performs miracles for them .... They never try to perform them .. Neither are they conscious of them when they are performed by God for spreading His devotion among the people through them.

Like miracle mongering and hypocrisy mere intellectual learning cannot be a sure of sign of a genuine saint Selfrealization should not be contaminated by the ego, born of learning, just as it should not be spoiled by miracles. Further, Nimbargi Sampradaya does not believe in the philosophical speculations that are not based on the mystical experiences (*vi de* Dabade 1998:63-64).

It must be noted that the aforesaid features of Nimbargi Sampradaya are not exhaustive. There are many more characteristics which are not included in the paper such as the significance of vegetarianism, discouragement of animal sacrifice for want of space.

In the ultimate analysis, it may be stated that Nimbargi Sampradaya is egalitarian as its doors are kept open to one and all irrespective of their socio-economic background. "One God, One World, One Humanity" is the maxim of this Sampradaya. No discrimination is being made in this Sampradaya between *Upasana* of one god and the other. The remembrance of 'seed *mantra*, imparted by the spiritual teacher is necessary not only to enter into the spiritual realm but also to have spiritual progress. *Nirguna*

Bhakti (Namasmarana) is possible when one takes the support of *Saguna Bhakti* (*Pravachana, Arati, Bhajan*, recitation of *Dasabodh* etc.). Nimbargi Sampradaya strikes balance not only between *Nirguna* and *Saguna Bhakti* but also between mundane and spiritual life. Nimbargi Sampradaya asserts that spirituality without morality is not possible. "*Swarupa Sampradaya*" is another name for Nimbargi Sapmpradaya. *Swarupa Sampradaya* advocates Self-realization and it consists in the enjoyment of the supreme bliss by the seeker in which he has the vision of Self (*Atman* or God) everywhere. Nimbargi Sampradaya neither believes in philosophical speculations nor allows the stray cattle of miracles and superstitions to enter into the beautiful garden of mysticism (*vide* Dabade 1998: 163).

NOTES:

1. The term "Sampradya' is used both in its singular and plural forms.
2. The Bible of Nimbargi Sampradaya is Dasabodha.
3. In his monumental work, Pathway to God in Kannada Literature Prof. R.D.Ranade (1960 : 246) points out :

   "I may tell you that when I was a child of about eight or ten years of age, my mother used to look once inside and at another time outside the oven. I did not know what it meant. That means looking to both spiritual and material welfare. The great stress which the Saint of Nimbargi laid on the combination of material and spiritual welfare was significant . Do not follow only spiritual welfare; nor only material welfare for its own sake. Ubhayameva samrat, 'for both, Oh sovereign' said Yajnavalkya to King Janaka, when the latter asked him whether he had come for money or for victory in philosophical disputation. We have to combine both material and spiritual welfare."

4. The Saint of Nimbargi prays to God to disentangle and straighten the crookedness of his mind (rides or details Ranade 1960: 51-52)

References:

- Dabade K.B. (1998) : Sociology of Religion : A Case study of Nimbargi Sampradaya, Mangala Publications, First Edition, Mangalore.

- Gajendragadkar S. Bhagawat S. (1975) : Nectar of illumination, Mrs. S.Bhawat, Poona.

- Karkhanis Kakasaheb (1977) : Sri Gurudevanchya Athavani (Marathi). Gurudev Ranade Paramartha Mandir, First Edition, Jamkhandi.

- Kulkarni B.R.(1974): Critical & Constructive Aspects of Prof. R.D. Ranade's Philosophy, A.C.P.R., First Edition.

- Lederle M.R. (1978) : Philosophical Trends in Modern Maharashtra, Popular Prakashan Private Limited, First Published, Bombay.

- Ranade R.D. (1960) : *Pathway to God* in Kannada Literature, Published in collaboration with Karnatak University, Dharwad by Bharatiya Vidya Bhavan, Bombay.

- Sangoram K.D. Deshpande M.S. (eds.) (1978): Silver Jubilee Souvenir Vol. I, A.C.P.R., First Edition, Belgaum.

(This paper was presented at the Seminar on "Science, Technology, Philosophy, Art" organized by the Mythic Society, Bangalore, on 28-4-2002)

Prof. K.B. Dabade M.A.Ph.D,
4-2-30B-1, 'Namamrita'
Nandavihar, 5th Cross,
Nayarkere, Udupi-576103
email : kiranbdabade@yahoo.in
Cell : +91 9845474034
(R) : 0820 2527386

Osho on Witnessing and Ego

Question:

Osho, would you please speak a little on witnessing and heart? Can they be experienced simultaneously?

Osho:

Witnessing is not of the mind; mind can never be a witness. When you start witnessing, mind becomes the witnessed, not the witness. it becomes the observed, not the observer. You see your thoughts moving, your desires, your fantasies, your memories, your dreams- just as you see things moving on the screen of a cinema. But you are not associated with them.

That non-identification is what is meant by witnessing. Then who is the witness? Mind is being seen, then who is the seer? It is the heart.

So heart and witnessing are not two things. If you witness, you will be centered in the heart; or if you are centered in the heart, you will become a witness. These are two processes to reach the same goal. The lover, the devotee, never thinks of witnessing; he simply tries to reach the heart, the source of his being. Once he has reached the heart, witnessing comes of its own accord.

The meditator never thinks of love and heart; he starts by witnessing. But once witnessing is there, the heart opens, because there is no other place to witness from. The path of the meditator and the path of a devotee are different; but they culminate in one experience. At the ultimate point, they reach one peak.

You can choose the path, but you cannot choose the goal- there are no two goals, there is only one goal. Of course, if you have followed the path of a devotee, you will not talk of witnessing when you have arrived- you will talk of love. If you have followed the path of meditation, you will not talk of love when you have arrived- you will talk of witnessing. The difference is only of words, language,

and expression- but that which is expressed is the one and same reality.

Question (asked by Eva):

Osho, do I have to forget myself to lose my ego?

Osho:

It is not the question of forgetting yourself- on the contrary, it is a question of remembering yourself. What is the ego? Ego exists because you have forgotten yourself, because you don't remember who you are. And it is very difficult to live without some idea of who you are. Not knowing the reality of your being, you have to create a false substitute.

What is the ego? Ego is the false substitute that you have created for the self. It is not your self, but it is very difficult to live without a self- it will be almost impossible to live without a self. Some kind of self is needed, is a must; otherwise, how will you keep yourself together? You will start falling apart.

Even if the center is false, it helps you. Even a false center keeps you at least somehow together. You have forgotten yourself- hence you need the ego.

If you remember yourself, there will be no need for the ego.

You ask Eva, "Do I have to forget myself to lose my ego?". Ego is not anything real that you have to lose or you can lose- you don't have it in the first place, It is just an idea, a shadow; it is non-existential. It like your name: when you were born, you did not come with a name. Then somebody- your father, your mother, your family- started calling you 'Eva'. Some name is needed to call you by. It is utilitarian.

You can drop the name 'Eva'- nothing will be dropped, simply an idea. And you are no more attached to it. In exactly same way: name is for others to call you by, you need something to call yourself by too. That's what ego is I. If you need to say something about yourself, you need some word- that word is 'I'. Names are for others

to call you by; ego is for you to call yourself by, to address yourself. It is also false, it does not exist. You need not lose it. All that is needed is to understand it- why this T has become so important, why It has become so significant, so central, so substantial. A shadow has become so substantial- why? Because you don't know your real self.

When Jesus says T, he does not mean the same 'I' . When he says, "I am the gate, I am the truth, I am the way", his 'I' does not connote any ego. When Krishna says to Arjuna, "Come to my feet, surrender to me", his 'me' is not the same as your 'me'.

Buddha used to say to his disciples, "Be a light unto yourself (app deepo bhava)". A great King, Presenjita, had come to see him. And the King saw many sannyasins coming and bowing to Buddha and saying, "Buddham sharanam gachchami, Sangham sharanam gachchami, Dhammam sharanam gachchami (I go to the feet of the Buddha, I go to the feet of the community of buddhas, 'I go to the feet of the ultimate law that supports existence, that runs like a thread and makes the existence a garland)".

Presenjita was a man of logic, wen educated, sophlstlcated .. He was a little bit puzzled. He asked Buddha, "Excuse me sir, but you say to people, 'Be a light unto yourself' and then they surrender to you, and touch your feet- you don't prevent them. This is iHogical, this is contradictory. If you say 'Be a light unto yourself, then there is no need to surrender to anybody else. Then why should they touch your feet?"

And Buddha laughed and he said, 'They are not my feet, and they are not surrendering to me- because there is nobody Inside me as the ego who can claim. I am just an excuse- they are surrendering. It is not surrender to me; it is simply a surrender- I' am just an excuse .. Because they are not yet capable of surrenderinq without any excuse, I allow them to use me as an excuse. But there is nobody to whom they are surrendering .. "

That is exactly the meaning of a buddha: one who is not; in the sense of an ego, one who is not. But as far as supreme self is

concerned, the ultimate self is concerned, he ts and you are not. The ego Is a false idea, and is needed because the real self Is unknown.

You need not forget yourself to lose the ego- in fact that is how you. have gained It. You need to remember yourself, not to forget but to remember. You have to become more and more alert, you have to wake up. You have to see who you are, not what has been told to you- that you are a woman, that you are a man, that you are• a Hindu, a Christian, a white or a black- not what has been told to you.

You will have to go inside your being to the very Innermost core and see who you are. In that very seeing, in that very remembering, the ego disappears. When the light comes, the darkness disappears; when the real self is remembered, the unreal is no more needed. And it is not that you have to drop it; it is simply not found.

But we live in the ego, and in every possible way we go on finding new props for it. In every act, we go on nourishing it- even in those actions of which you are not the doer, you go on claiming that you are doing it People say, "I am breathlnq.". Look at the absurdity of it If you are breathing, then you will never die; death will come and stand in front of you and you will' go on breathing. You may not obHge death, you may say, "I am not going to stop breathing."

You are not breathing; breathing is not your activity, it is not your doing .. It is happenlnq, You cannot breathe. If it stops, it stops. If the next breath is not goi~g to come back, you will not be able to do anything. Breathing is a happening, but man has made it or at least believes it to be, a doing.

You say, "I love". Even the expression 'love making' is utter nonsense. You cannot love; you cannot not love. Love is a happening, not a doing. What can you do about love? Either it happens or it does not happen. If you try, then It will be something false, then it will not be love at all- then it wlll only be acting.

If you are ordered to love a woman or a man, what are you g~oing to do? You will go through empty gestures; you will hug and you will kiss and you wiU go through all the movements and with no love at all. The whole thing will be mechanical. And that is what is going on, what goes on around the world. The wife has to love the husband, the husband has to love the wife- it is a kind of duty to be fulfilled. It becomes a performance, acting. It is not real, hence it is not satisfying. It brings no contentment, no fulfillment. The ego is very cunning in that way. It goes on finding supports, props, new pastures to feed itself on. If you fail, you blame circumstances. If you succeed, it is you who have succeeded. If you fail, it is fate, kismet; if you fail, it is the society, the ugly society. If you fail, it is the cunning people, the cunning competitors. But if you succeed, you succeed. The ego is constantly there, in every situation. It will not miss any situation to feed itself, to strengthen itself. Stop feeding the ego- that is the first thing to do.

And the second thing is: become more aware. Walking, walk with awareness; listening, listen with total awareness- not in a kind of sleep, not so-so, not lukewarm. Talking, talk with awareness. Whatsoever you are doing, let your whole life be colored by awareness. And slowly slowly, that awareness will bring you a vision of your real self.

So, this is a double attack on the ego. First, don't feed it; second, become more aware-so the ego disappears by starvation and self appears by being aware. And once the clouds of ego are no more there, the self rises like a sun. And that self has got nothing to do with your 'I'. Still the word will be used. I use it, Jesus uses it, Buddha uses it- it has to be used but now it has a totally different meaning. On the lips of a Buddha or a Krishna or a Christ, it has a totally different connotation.

When the being is transformed, everything is transformed- even the language that is uttered by a buddha has a totally different meaning. His words can't have the same meaning. It is impossible

because now a new light has happened and in that new light, everything becomes new.

You live in darkness, you stumble in darkness, you grope in darkness. The man of awareness lives in light. He never stumbles, he never gropes. He moves with grace, he has a totally different quality of being, life, and love.

Do two things- first don't feed the ego anymore- enough is enouqh.And second, become more aware. This is a double attack, from two sides. It always succeeds; never failed. (Excerpted from "The Fish in the Sea is Not Thirsty" by Osho)

(Watch Aastha TV Channel everyday 06:45Pm to 07:10Pm except Sunday.

Visit: www.Oshodhara.org.in to learn more about Oshodhara Samadhi programs.)

Contributed by:
Gurunath Kalamadi
BE. Ms,Bengaluru.
gurunathk108@gmail.com,
9341941703

Faith : an Indispensable Condition for all Knowledge

Prof.V.H.Date narrated the importance of faith beautifully in his book - "Implicit faith in the Guru is perhaps the greatest of the moral values. To consider the Guru as equal to God and never to consider him as man is the first and the last requirement of a spiritual aspirant At the outset it may be only blind credulity to believe that the Guru is: God, but with meditation and experience, the disciples gain insight, and the blind credulity is gradually transformed into a rational falth."[1]

In similar context while narrating the life of Amburao Maharaj, Date Maharaj has written in his book, "People thought that he cared much for the photograph of his Guru, but he said to them to take away the photograph, if they choose to do so, adding, 'I do not require it My Guru is always within me.' There was no difference between what he spoke and what he believed, when he had come up to Jalgaum, people thought that he would also like to go to Benaras and so they made all preparations which were necessary for going to Kashi. Amburao Maharaj not only did not yield to the proposal, but asked them if he was saying daily without any meaning that he had visited all the places of pilgrimage including Kashi, by making a circumambulation round the photograph of his Guru. His spiritual teacher was to him the very incarnation of God, and his words the very Vedas. That was why he had innumerable spiritual experiences. Others did not have them because they considered their Guru as a man only."[2]

Date Maharaj followed the instructions of his spiritual teacher; he did the same as his Guru did. Once during his life time, his daughter Kamal was at Uttarkashi with her husband and he visited her there, even though the pilgrimages like Kashi, Ganqotri.etc, were very near but he did not go to see those places of pilgrimage,

because he had absolute faith in his Guru that there was no need to go elsewhere other than his Guru, as for him his Guru was his true pilgrimage.

धन्य धन्य हो प्रदक्षिणा सद्गुरुरायाची ।
धन्य धन्य हो प्रदक्षिणा श्रीगुरुरायाची । झाली त्वरा सुरवरा विमान उतरायाची ।
पदोपदी घडल्या अपार पुण्याच्या राशी । सकळ ही तीर्थे घडली आम्हा आदिकरुनी काशी ।।1।।
कोटि ब्रह्म-हत्या हरती करिता दंडवत । लोटांगण घालिता मोक्ष लोळे पायात ।।2।।
मृदंग टाळ घोळ भक्त भावार्थे गाती । नामसंकीर्तनी नित्यानन्दे नाचती ।।3।।
गुरुभजनाचा महिमा न कळे निगमां आगमांसी । अनुभव जे जाणती ती गुरुपदिचे अभिलाषी ।।4।।
प्रदक्षिणा करुनी देह भावे वाहिला । श्री रंगात्मज विठ्ठल पुढे उभा राहिला ।।5।।

In daily *bhajans* the above said abhang depicts the similar context giving the essence that it is great to circumambulate ones Sadguru, and in that all places of pilgrimage like Kashi etc. are involved. Notwithstanding this, by prostrating before Sadguru, the sin of ब्रह्म हत्या is vanished, and by rolling oneself over and over, Moksha is attained at the feet of devotee. Saint SriRangaatmaj says that praise of Sadguru's bhajan is not realized by Agam (Yoga and Tantra) and Nigam (Vedas), but those who have experience of God really know the aspiration for God's feet or गुरु चरण (Vision of God). Further, he says that as soon as he completed the circumambulation and surrendered his bodily consciousness to his Guru, the immaculate form of Vitthala appeared before his eyes. Likewise, Gurudeo Ranade also said; "Unless the disciple has absolute faith (Bhakti) in God as in the master, the spiritual secret should not be imparted to him."[3]

Besides this, readers can envisage the various other characteristic features of faith evolved by Date Maharaj as follows-

- "Put their faith in one who has known and realized God."
- "Faith which is real, strong and enduring is never blind."

- "Faith indicates the presence of the fertile spiritual soil in which the name of God, as sown by the Guru, can grow into a huge fruitful tree of God-realization."
- "The roots of faith are in the experience of a Realized soul."
- "For a man of faith too God and the saints will be kind and generous forever."
- "Faith gives the spur to experience and experience gives the spur to faith."
- "Real and lasting love for God is the outcome of the confluence of faith and experience."
- "One can pass through the burning furnace of the unbearable ordeals, temptations and severe perplexities of life only by surrendering completely to will of God", e.g.
- Saint Mansura - the excruciating pain of the gallows was to Mansura saturated with the love of God.
- Saint Paul - Divine light.
- Arjuna -All devouring and sublime Universal vision.
- Great Indian saint - Forget the self totally in the supreme act of intuitive love for God.
- "Utter the divine name ardently as you utter the name of your beloved person and in course of time God will appear before you in some pleasing form."
- "God is unknown first, but he becomes known when He is called through faith and love. And then, naturally, when one begins to love God, He becomes known more and more so far as his various attributes are concerned."
- "With more of knowledge of God, there arise more of faith and love, and with growth in faith and love knowledge also grows."

- Ultimately when man becomes divine in nature by meditating on the Name of God along with the knowledge and love of God, he too becomes God and we can say that- God loves God.

Summarizing, Date Maharaj influenced many of the Sadhakas coming under his accompaniment by various spiritual activities e.g. Bhajans, Sunday Programmes, Meditational programmes, weekly, monthly meditational programmes and Punyatithi programmes, etc. and ultimately they became many spiritual families.

Similarly, Gurudeo Ranade believed that there exists a sacred bond of love between the people following spiritual path, irrespective of caste, creed, religion and post in society. Once it happened like that a professor scolded a peon of his department. Both the professor and the peon were initiated by Prof.R.D.Ranade. On this, the peon asked the professor that irrespective of their works, they both are Guru - Bandhus as they were initiated by Prof.R.D.Ranade. At this the professor felt guilty and touched the peon's feet and embraced him. Such was the spiritual bond of love between them.

Gurudeo Ranade's brotherhood was based upon:

- Divine brotherhood,
- It is the root (spiritual) whereas the universal brotherhood is the fruit,
- For the sake of God. He used to say, "I love nobody. I love only God's man,"
- It is the Theo polis where God is the supreme ruler and all humanity bound together by spiritual tie.

Likewise, when Present author was initiated by his spiritual teacher- Date Maharaj, then in course of time his entire family got

bonded with the spiritual life and thus they came under the common background of one God and one Humanity.

Date Maharaj has implored similar context in his book, "The husband has his conventional relation with his wife, but should consider himself to be the spiritual brother of his wife. Even so the wife should consider herself as a spiritual sister of her husband. Then alone there will be mutual love and regard among the several members of the family under the common roof of one Guru and one God.?"[4]

He further continued, "Man should therefore, understand that there is one Guru and one God only and then perhaps it is likely that he will understand that in spite of several different denominations there is one humanity only."[5]

In short, we can say that the spiritual understanding in the form of philosophical dogma of Date Maharaj- 'God loves God' is the best instrument to humanity.

References :

1. Prof. V. H. Date- The Yoga of the Saints, pg. no. 87
2. Prof. V. H. Date- Rock and Religion, pg. no. xv-xvi
3. Prof. R.D. Ranade - Constructive Survey of Upanashaic Philosophy, pg.no.333
4. Prof. V. H. Date- Rock and Religion, pg. no.66
5. Ibid

Dr. Shankar Lal Suthar
Ph.D. #509, Bhairav Nagar,
Desuri(Pali) Rajasthan
Cell- 09929782007

Has Sankara Misunderstood About Sudra? (Special Reference -Sarirakabhasya. on 1.3.38)

Sankara's commentary on the Brahmasutra is known as *Sārīrakabhāsya*. The cluster of sutras from 34 to 3 8 of pāda 3 in adhyāya 1 of the Brahmasutra is *apaśūdrādhikaŕana*. In that, the sūtrakāra asserts that the Śūdra is not qualified to acquire *brahmajñāna* through studying the Veda. Simply putting, śūdra can not study the Veda. Śaṅkara in his *bhāşya* on this *adhikarana* has explained this point quoting statements from *śruti* and *smrti* .1

In this regard the 38th *sūtra* draws special attention. The sūtra reads - *śravaṇādhyayanārthapratişedhāt smrteśca*. It means the *smrti* has prohibited sudra to obtain Brahma-Knowledge through hearing or studying the Veda. In the *bhāsya* of this *sutra* Śaṅkara has quoted statements from *dharmasutras* of Gautama and Vasistha, and from *manusmrti.*[2] Some of these statements are looked upon as illiberal and derogatory to śūdra. Some statements prescribe corporal punishments to śūdra for hearing or reciting, studying or remembering the Veda.[3]

Vacaspati Miśra who gives elaborate expounding on Śaṅkara's *bhāşya* on first four *sutras* of this *adhikarana*, is conspicuously silent on this issue in his famous Bhāmāti ! Many a scholar follow him in silence.

It is said, "We see how Śaṅkara refutes all other systems prevalent in his time to establish Advaita. The same attitude could have been adopted by him in breaking the illiberal tradition ... He could have established that any one equipped with the requisite qualification is eligible for Vedantic studies"[4]

However, the fact remains that Śaṅkara has not done any of such sort; he has kept silence only.

This raises questions whether there is a blot in Śaṅkara's moon. Is it proper for Śaṅkara, the man of great compassion, not to condemn inhuman punishments? Is he not perturbed or pained by it? Or, does this all amount to his silent consent to such prescriptions of punishments? In other words, is he antagonist or antipathetic to Śūdra?

Such questions are obvious, to crop up, probably because certain micro aspects of the *bhāṣya* and overall attitude of Śaṅkara towards śūdra seem over-looked or not adequately understood and considerėd.

So, even on the face of serious effect of the quotes, the brief answer to above questions is clear "no"! Following points tend to corroborate the answer :

(1) First of all it should be remembered that the statements under reference being mere quotes, Śaṅkara does not bear the responsibility as their originator or creator. And, since *sūtra* 38th speaks of the *smrti* prohibiting Vedic study to śūdra, the quotes used in the *bhāsya* should satisfy two things : (1) they should belong to *smrti*, and (2) they should express or imply the denial of Veda-study to Śūdra. (And the quotes háve duly done it.) This indicates that the punishment aspect in the quotes is not the main issue, but only incidental or redundant one. [5]

(2) One pivotal point pertains to *bhāsya technique*. Śaṅkara being an exemplary *bhāsyakāra*, always adheres to śāstric norms of the *bhāsya* and skillfully avoids transgression. Here is one such occasion. Śaṅkara is quite conscious that *he is doing the bhāsya of the brahmasūtra, and not of the dharmasūtra.* It is only looking to the *smrti*-reference and to the content of the particular *sūtra* (i.e. of the *brahmasūtra*) that Śaṅkara has quoted *dharmasūtras*. But if, along with it, he had commented on these *dharmasūtras* also, he would have ceased to be the *bhāsyakāra* of *brahmasūtra* and

assumed to be the *bhāsyakāra* of *dharmasūtra* for that while ! It is the subtle sense of Sańkara as a *bhāsýakāra* not to cross *lakshmåņarekhā* of the *bhāşya* that way!

Mallinath while commenting on a verse (2.24) of the famous epic *śiśupālavadham*, writes 'sūtravyākhyānaviśeşo '*bhāşyam*' i.e. specific *vyākhyāna* of *sūtra* is *bhāsya*. According 'to Apte's dictionary *vyākhyāna* means - 'explanation, exposition, interpretation. comment". Śańkara would do 'all this', but in respect of *brahmasūtra* only, but would do nothing of the sort in respect of *dharmasūtra*. It is nothing but the best of Sāńkara's unique sense of discretion of *bhāsya*! Tri'is deserves credit and not criticism.

(3) Another such point also involves punishment issue. Dharmaśāstric quotes in the *bhāşya* have prescribed punishments to şūdra for Veda - study. Generally punishment is a deterrent force against crime. Crime occurs on the breach of law. 'Laws are enacted to protect values which ensure well being of individual and society at large. Normally, tamas- dominated persons have law-breaking tendency which is controlled through punishment. Thus punishment aspect indirectly help preserve values.

But as values are changeable with time, so are the punishments. Therefore, Vedic values and punishments in that respect, in the time of Gautama and Vasistha, might have been changed in the time of Śańkara, which was 1400-1500 years later to that of Gautama and Vasistha. So it was wisdom of Śańkara as *bhāsyakāra* not to have commented or criticized the said punishment aspect. Because of such a long gap of time, how could Sankara be expected to know as to what values and circumstances had led *dharmasūtrakāras* to presence those punishments? History throws poor light on them. So it would be deplorably absurd to think of Śańkara to commit a sort of anachronism!

These minute but significant *śāstric* points cannot be overlooked.

(4) Even though Śaṅkara has not decried the severity of the said punishments, he can't be taken as insensitive to it, or be called ' *sans mercy*' towards Śūdra. Dr. Radhakrishnan writes, Śaṅkara was " obviously uneasy about these prohibitions." [6]

(5) Śaṅkara's silence on the punishment issue has one psychological interpretation also. According to it, when a person has a strong feeling of displeasure about something, he mostly becomes silent about it. Here Śaṅkara's silence suggests his indignation towards the provisions which spoil humanitarian image of the Veda.

Choosing the quotes, and yet observing silence at their content do not contradict each other, since both have different purposes.

(6) It is apt to say that Śaṅkara's attempt & object here is to solace Śūdra for *mokśa*. Because two things are specially mentioned in this regard in the *bhāsya* viz. first, Vidur, Dharmavyadh etc., though being Śūdra, did get moksa through Brahma-Knowledge which was the result of their good deeds in previous births. This inspires Sudra for good deed and secure *mokśa*. Secondly, though Śūdras are denied Vedic study, they are not denied to get Brahma-Knowledge by hearing Itihāsa-Purāna etc. For that, *bhāsyakār* has quoted the authority of *smrti i.e. Śrāvayeccaturo varnān (krtvā brahmanamagrataḥ* Mahabharata, Shanti. 328/49 : Manusmrti, 2/16) This way Śaṅkara has upheld Śūdra's right to Brahma-Knowledge and redemption through it. Not only that, the Brahmin is also directed to include Śūdra also as audience for Itihāsa-Purāna discourses. This provision doubly benefited Śūdra; firstly, by hearing Itihāsa-Purāna i.e. Ramayana, Mahabharata, etc. he would get education and refinement to get

rid of backwardness, and secondly, he would get Brahma-Knowledge leading to redemption, which the Śruti also aims at.[7]

(7) Above provision instilled confidence in śūdras against their prohibitions to Veda. This indicates Sańakara's concern for the wellbeing of śūdras.

Prof. K. Satchidananda Murty opines that Śańakara's conclusion makes the prohibition of Vedic study for śūdras ridiculous, for they may get the very same knowledge from other sources! ... 'After narrating the incident of an old outcaste 'leper' (whom Śańakara rendered personal service), Prof. Murty concludes with a glowing tribute to Śańakara, saying - All it was 'a quiet peaceful revolution, indeed ! No other great Vedantic teacher of medieval India who commented on the Brahmasūtra showed such liberalism and humanism. Śańakara was, indeed, a most compassionate Brahmajñāni (Karunālaya).'[8]

(8) Śańakara has achieved two targets with one arrow. First, the recommendation of *Itihāsa-Purāna* to Śūdra as a means to brahma knowledge (for salvation) is a benevolent gesture, which proves Śańakara's sympathy for śūdra. Second, the *sūtrakāra* tells only of the prohibition, which is one-sided from śāstric view. So by adding positive provision (i.e. of Itihāsa-Purāna) the *bhāşyakāra* has made good towards the balance- *vidhinişedhayoh ekavākyata*.

(9) Śańakara believed in Varŋas as division of work based on *Guŋa- Karma* of the individuals. So in accordance with it he also believed in non-eligibility of śūdra to Vedic study. Therefore this cannot be interpreted as favoring or opposing any Varna, Śańakara has bitterly censured even his own caste- fellows, the Nambudari Brahmins, on his mother's final-rite-event ! Contrary to it, in the Cāŋdāla-incident we find Śańakara's extreme respect and nobility towards Cāŋdāla, calling him even his Guru!

Both these incidents provide dazzling proof that Śaṅkara was neither pro-brahmin nor anti-shūdra. He was with great sense of equanimity. (Remember the Gita saying - *samatvam yoga ucyate*.)

(10) It is argued that Śaṅkara wrote this *bhāsya* before Cāṇḍāla) incident occurred. Till Candala opened Sankara's eyes, Sankara's attitude was that of an antagoṇist of śūdra. That was the reason why on sudden appearance of Cāṇḍāla, Śaṅkara's words for him were so derogatory!

With the above reference, first, we should take into account that to arrange Śaṅkara's life-events in proper chronology is very difficult. Because relevant authentic history is scant. Moreover, if Śaṅkara's reaction at the first sight of Cāṇḍāla is a feeling of dislike, that too must not have been long lasting, Had that been Śaṅkara's permanent feeling (*sthāyibhāva*), how could it be changed to adoration so suddenly? As our permanent feelings are inborn natural instincts, they hardly change so quickly and completely. Śaṅkara's *sthāyibhāva* is compassion. Śaṅkara being a man with overflowing compassion can not have even a bit of cruelty to any being, why alone to śūdra!

(11) There is one simple key to understand Śaṅkara's attitude in this regard. Just as two different patients of the same disease are treated (by the physician) with different medicines, suiting to their bodily tendency, so is done by Śaṅkara. He prescribes different means of *śruti* or *smrti-itihāsapurāna* to different persons according to their mentality or propriety. It is how *smrti* is prescribed to śūdra. Here, the physician is not blamed for differentiating one person from the other. Similarly Śaṅkara also can't be blamed for differentiating the sudra from others.

And by resorting to *smṛti* also, one cultivates *sādhanacatuṣṭaya* i.e. discrimination, dispassion etc. which arouses *brahmajijñāsā*. And that very is the way to redemption. Here, the most important

thing is that none is prohibited to go by that way. Had. Śūdra been prohibited, the *bhāsya* on the first sūtra-*athāto brahmajijñāsā* would have mentioned it, which it hasn't.

Moreover, the statement by Śaṅkara- '*atah... sarvesām cādhikāro vidyāyām param ca śreyah kevalāyā vidyaya eveti siddham*'[9] explicitly asserts Śaṅkara's positivism embracing all castes and occupations.

(12) Śaṅkara's concept of authority (*pramāna*) also provides a good ground in this regard. According to Śaṅkara, *Śruti* is the ultimate and supreme authority. *Smrti* is also authority if only it is in the tune with or ratified. by *sruti* and not otherwise. It is interesting to know that the punishments to Śūdra prescribed by the *smṛti* are neither in the tune with, nor attested -by *śruti*. So, the logical conclusion is that Śaṅkara is not partisan to those punishments. Thus, it becomes imperative that *śruti* and Śaṅkara can not be placed in the dock against Śūdra.

This clarification about *Veda-śruti* is of utmost importance. Because ancient tradition unavoidably required Vedic authority for any theory, śāstra or order to get public recognition. In the *adhikarana* the śūdra topic directly concerns the Veda. In that respect following statements being from the Veda itself aptly show to have no unjust differentiation of śūdra in the Veda. That implies positive attitude also of Śaṅkara.

(i) First collective refereňce to all the 4 Varnas i.e. Brahmana, Rajanya (Kshatriya), Vaishya and Shudra is available in Purusasūkta of Ṛgveda (10.90.11). The varṇas there, are allegorized as various limbs - *mukha, bāhu*, etc.- of human a, Vaisya and Sudra, lustrous and body. This clearly indicates that the Ṛṣi has treated all varnas as-equal, and has ruled out all possibilities of discrimination as good or bad, high or low among them.

(ii) rucam no dhehi brāhmaṇeṣu rucam rājasu naskṛdhi ; rucam viśvesu śūdreṣu mayi dhehi rucā rucam. ||Yaju.18-48|| priyam mā darbha krnu brahmarājanyābhyām śūdrāya cāryayāca || |*Atharva.* 19.32.8||

This means, "O God! Please you make us, the Brahmana, Khsatriya, Vaisya and Śūdra, lustrous and give us light'. "Please make us all - the Brahmana, Kshatriya, Vaishya Śūdra -your dear; or favour us all' (arya= vaiśya ; aryah svāmivaiśyayoh - Pāṇini, 3.1.103)

Here all Varnas are mentioned by name, and their bliss is prayed with no exception.

In the lin es *viśvam pustam grāme asminnanāturam* (Rg. 1.114.1) - May all in our village remain healthy; *bhadram kraturasmāsu* dhehi (Rg.1.123.13) - Please grant good thoughts to us all- Śūdra is not excluded in such collective prayers.

(iii) *athemām vācam kalyaṇimāvadāni*

janebhya; Brahmarājanyābhyām śūdrāya

cāryāya ca svāya cāranāya llYaju.26.2ll

-"This blessed utterance(Veda) is meant for Brahamana, Kshatriya., Vaishya, Śūdra and for their servants and women as well ". It explicitly states that Veda is all-embracing, without any prohibition (esp. to Śūdra)

(iv) *yajñiyāsah pañcajanāh mama hotram jusadhvam* (Rg.10.534)

- Five types of people who are eligible to do yajña, may keep doing it.' Four Varnas and Nishada are called pañcajana (Nirukta- 3.8). This shows Śūdra is not prohibited to do yajña for which mantra is a must. (How contrary to Vedic prohibitions to Śūdra?)

Above statements of Vedic authority don't allow any discrimination to Śūdra. This potentially supports Śaṅkara's sense of equanimity.[10]

The context here suggests Śaṅkara's attitude towards śūdra, which is but positive. Śaṅkara considers *śruti* as highest authority, which gives fair and equal treatment to all Varnas. In spite of it, if one believes that Śaṅkara looks upon the śūdra as low, then it would be self-contradiction on Śaṅkara's, part, or Śaṅkara would be blamed for incurring disharmony between thought and action! But surprisingly such a blame is rendered baseless; as Śaṅkara's sense of oneness in thought, speech and action is beyond doubt. So after this, the logical conclusion is left only to take Śaṅkara in line with *śruti,* treating all Varnas with equanimity, i.e, with no prejudice to śūdra. Otherwise *śruti* can't afford Śaṅkara' s claim as his authority.

Vedic Varna-system is praised by Dr. Ambedkar also. His words are : 'śūdra were inseparable, honorable and born members of Arya community'; 'śūdras could study Veda. Kavasha Ailoosha attained the credit to become Rishi even, who had visualized Veda-Mantras. This is a matter of great importance'. (Sūdra Aur Pratikrānti, p.322, 324) 'Vedic system of *Chaturvarnya* was best in comparison with caste-system. There was no discrimination among Varṇas; practices of Roti and Beti were two responsible factors for their mutual affinity'. (Brāhmanavāda Ki Vi jay, p.195)

It is quite amazing that the said epistemological aspect creates a situation in which an indirect support of a person like Dr. Ambedkar, probably unknowingly, goes in favor of Śaṅkara's positive attitude towards śūdra.

(13) Has Śaṅkara denounced śūdra? No. Because, Śaṅkara has only enlarged what he found in the *sūtra*. Seed of the *sūtra*

sprouts and grows into a tree of the bhāsya. So whatever may be the allegation or responsibility in respect of śūdra, it should basically lie upon the *sūtrakāra*.

(14) Brahmasūtra is basically a treatise on philosophy (the issue of śūdra is only secondary). In that respect, it is but referential for sūtrakāra to take up the śūdra-issue which reflects social state of that period. That social state is not *sūtrakāra* 's creation. So he is not responsible for it. Same thing applies to *bhāsyakār* also. Both *sūtrakāra* and *bhāsyakāra* have presented a medium, a mirror, in the form of *sūtra* and *bhāsya* respectively. And the mirror or its maker can't be blamed for what the mirror reflects.[11]

(15) Actually it seems, the details of punishments to śūdra are so ghastly and bewildering that they overshadow the logic and *shastric* nuances of Śaṅkara and convey a false message or create misconception about Śaṅkara's attitude. This is an irony! There should be no hesitation in viewing the whole issue in depth and subtleties, yet not through the spectacles of modern beliefs.

It is pertinent here to take notice of a question arising about the authorship of the *sūtra* and *bhāsya* of this *adhikarana.*

Dr. Radhakrishanan has observed, "The *Sūtras* are unintelligible by themselves, and leave everything to the interpreter. They refuse, Proteus-like, to be caught in any definiteg shape. Their teaching is interpreted sometimes in the bright hues of personal theism; sometimes in the grey abstractions of absolutism"[12]

This sometimes creates a sort of suspicion in, respect of certain *sūtra* and *bhāsya*. Possibly on this account, some scholars tend to take the said *sūtra* and *bhāsya* as interpolation. Dr. M. Prabhakar Rao has presented arguments in this regard, in his article 'Inconsistencies in the Brahmasūtra and Śaṅkarabhāshya' .[13]

Whatever may be the substance in the disposition of Dr. Rao, it is not adequate enough to quash the traditional belief about the authorship of the *Sūtras* and the *Bhāsya* (including 38th *Sūtra* and *Bhāsya*). Even in the light of tradition, the *śāstric* approach of Śaṅkara does hold the ground.

Before closing the topic, it is worth mentioning that if Swami Vivekananda had been able to know of certain interpretations, arguments, out-tracked observations and conclusions appearing in the foregoing pages, his opinion about Śaṅkara's attitude towards śūdra would have possibly been positive.[14] (Vivekananda was alive till 1902.)

The truth is that a creator should be comprehended in wholeness, and not by parts, as the creator is always greater than his creation whatsoever. There too, Śaṅkara is *lokottara* who fully Justifies *lokottarānām cetāñsi ko nu vijñātumarhati.*[15] Really, the rope of our Jasodā falls *daśāṅgula* short to measure our object!

Proper evaluation of Śaṅkara can be done dispassionately only. If a person has any presupposition, or he is tinged by even slightest prejudice of any sort, his effort. might indulge in *'suppressio veri suggestio falsi'*[16]

Foot Notes :-

1) *Śrutistu Vedo Vijñeyo dhurmaśāstam tu vai smrtih* - *śruti* stands for Vedic Literature, and *dharmaśāstra* for *smrti,* the Hindu Law.
2) The quotes are : Gautarna-Dharmasutra XII 4.5.6 ; *'padyu ha va etat...'* is a Srautasutra of Apastamba which, is echoed in Vasistha-Dharmasutra 18.13 and Manusmriti IV. 80.
3) However, it is clarified that ńone of the prescriptions of punishments applied if any of those acts was done

unknowingly or by mistake. (Buhlar, Gautamadharmasutra ; P.V. Kane, Dharmasastra Ka Itihāsa I, p. I 62)

4) Dr. K.N .N. Elayata, The Ethics of Śaṅkara, 1990, p. 181

5) If in the given details, the difference of 'main' and 'subordinate' or 'incidental' and 'referential' is not taken into account, even the saint like Tulasidas would be alleged for despising śūdra by saying - *dhola gaṅvāra śūdra paśu nāri, ye saba tādana ke adhikāri.*

6) Brahmasutra - Translation and notes, 1960, p. 308,309

7) Along with this, Durgashånkar Shastri gives the back-ground also. He writes - many śūdras have converted themselves into *bauddha* and *jaina* as their reaction against harsh treatment to them. These religions having no caste-bar, welcomed śūdras also. Prescription of *Itihāsa-Purāna* for śādra was a timely gesture to help śūdras and *trivarnas* as well.... This way-out was sought probably in Gupta age and then holding its roots in the ground continued till the end of modern period- Āpaṉī *Sanskrutināñ Ketalāñka Vaheṉo*, p.121,122.

8) What We Owe To Śaṅkara. Voice of Śaṅkara, Vol.25, Nos. 1 & 2, p.156,157

9) *Śāṅkarabhāsya on Taittiriyopanisad, sikśāvalli, anuvāka* - II

10) Since *mantras* are visualized in different times and circumstances, statements arc also found showing the śūdra as non-equal and low. They can be exceptional or post- Vedic.

11) Rama in order to uphold King's ideal, killed Śambuka, the penancing śūdra. The source or the medium of this detail is Raghuvamśa and Uttararāmacaritam. Can their authors - Kalidasa and Bhavabhuti be called antagonists of śūdra for providing medium?

12) *Indian Philosophy, Part - II, 1983, p. 431*

13) *Journal of the Indian Council of Philosophical Research, Vol.19, No.2*

14) "Śaṅkara with his great intellect, I am afraid, has not as great a heart. Ramanuja's heart was greater. He felt for the down-trodden, he sympathized with them. He opened the door to the highest spiritual worship from the Brahmin to Pariah."- Complete Works of Vivekananda, 1964, Vol.3, p. 265,266.

15) Bhavabhuti in his play ' Uttararamacaritam '.

16) Certain portion of the fact remains suppressed by which some false thing is intended to suggest.

Athavani by P. Lalitakka

16. Once Shri Gurudev came out of meditation room and asked Kaku Saheb, "Have you brought Jasmine flowers?". She retorted, "In this barren land from where do you think I can get Jasmine flowers? " Shri Gurudev retreated to his room. Within a few minutes P. Shakkutai, a girl of five brought a handful of fresh, fragrant Jasmine flowers carrying in her frock. Shri Gurudev, astonished, asked her," From where did you bring these flowers ... ?". She replied, " Someone gave me these and asked me to hand them over to you". Shri Gurudev immediately came out to see who it was. Glanced everywhere. Around the house, near the well, in the fields, towards the station. The place was open enough those days. No one was visible. God himself descended to fulfill the wish of his beloved. P.Shakkutai was able to see the man. P. Lalitakka says, Shakkutai is supposed to be the incarnation (avatar)of Durgadevi.

When P. Sakkutai breathed her last, Smt. Ashatai heard someone whisper in her ears, "Durga left for the abode of God."

11. Shri Gurudev often used to ask Shri Pralhadrao Kulkarni the meanings of Kannada words. Once Shri Gurudev asked Shri Pralhadrao the meaning of 'Nerenambu'. He said 'believe in God properly or thoroughly shri Gurudev was not satisfied. Gurudev then asked the meaning of 'NereHore' Shri Pralhadrao said neighbourhood or placed /situated at right or left. Then Shri Gurudev said, "Now I got the meaning of Nerenambu. 'Gurudev added" It is believing in God only after having Sakshatkar. Being beside God. Then believing in him."

Till then no one had given the meaning of the phrase so accurately.

8. Shri Gurudev once visited Madame Annie Besent . She took Shri Gurudev to her meditation hall. Usually she never allowed anyone there. Shri Gurudev after entering the hall thought, "She has been meditating regularly and sincerely and will attain Mukti." In the midst of their conversation Annie Besent asked Shri Gurudev to show her the photograph of his Guru. After seeing the photograph of Shri BhausahebMaharaj, she said, "You are in safe hands". Later Shri Gurudev narrated what she had told regarding Shri BhausahebMaharaj. Maharaj commented, "So you needed a certificate from her?"

After returning, Shri Gurudev visited Inchageri. Proposed to read a book in English presented by Annie Besent Shri Maharaj consented.

Shri Gurudev started to read the book and also tried to explain what was written in the book. Shri Maharaj stopped Gurudev and said that he did not need any explaination and understood English. Shri Gurudev kept the book aside and pleaded to know how Maharaj could understand English whereas he never studied the same.

To that Maharaj replied, "I have become one with God himself. I have no difficulty in understanding the languages ".

Shri Gurudev proceeded with reading. In the middle Shri Maharaj remarked, "She has gone wrong in mentioning the colours in the course of her Anubhava". Went on to explain the colours experienced. The year might be 1917

Effect of God –Vision

Look at my spiritual experience. I have possessed God. Whatever I speak, God fulfills. Whatever I ask, God answers immediately. When I left off this worldly life, God became my servant. It is due to my patience that I have been able to possess God. I shall now throw all my burden upon God. When I feel hungry, I shall ask for food. When I experience cold, I shall ask for clothing. Whatever my mind desires, I shall ask of God at the very moment. Sorrow shall never attack our house. The great disc in the hand of God moves round about us, and wards off all evil. I have no care for absolution. I long for this worldly existence ..... I have not seen anything and yet I see everything. I and mine, have been removed from me. I have taken without taking, I have eaten without eating, spoken without speech. Whatever has been hidden, has been brought to light. I never heard and yet all things have sauntered into my mind ... I do not belong to anybody. I am not required to be born and to die. I am as I am. There is neither name nor form for me and I am beyond action and inaction.

Shri Gurudev

M.M P304

Height of Devotion

In the beginning when Shri Gurudev shifted to Allahabad,in his dream Shri BhausahebMaharaj gave Gurudev a " BoondiLadoo " and told him to eat.

Next morning Shri Gurudev asked KakuSaheb to prepare BoondiLadoo. Did not tell the reason. "BoondiLadoo? How can I prepare? Only a professional cook can prepare those Ladoos. " replied confused KakuSaheb.

Every wish of Gurudev 's must be fulfilled. He was stubborn. Within two to four days along with a student and a helper he left for Nimbal. There in Nimbal Shri Gurudev asked P. Yamunakka (Gurudev' s cousin) to prepare BoondiLadoos telling her the reason . That helpless old lady

just to fulfill her brother's supernatural strange demand set out to prepare Ladoos. She had no proper instruments (cutlery). Some how she managed to prepare Ladoos. Shri Gurudev was very happy and remarked "Then ladies know how to prepare Ladoos". He kept the container in front of God. Had Prasad. After one or two days returned to Allahabad. Gave the box containing Ladoos to KakuSaheb saying, "Take these BoondiLadoos".And then narrated to KakuSaheb why he wanted to offer BoondiLadoo as Prasad. She said, "If you had told me about the dream, I too could have prepared out of shape, bit burnt Ladoos like this ".

P. Shakkutai

To materialise his dream, Gurudev travelled all the way from Allahabad to Nimbal. Considering Gurudev's health condition it was quite difficult. Shri BhausahebMaharaj's words were a rule for him. Gurudev so devoutly used to abide by the words of Shri Bhausaheb Maharaj.

Prof. Indravadan B. Raval
(Rtd.) Prof & Head, Sanskrit Dept.,
Shree Somnath College, Veraval.
C/o. C – 25, Kaliya Bid,
Opp. Ram-Mantra School,
Bhavnagar – 364002 (Guj.)

Statement about ownership and particulars about 'PATHWAY TO GOD' quarterly journal

Form IV (Rule 8)

1)	Place of Publication	: Academy of Comparative Philosophy & Religion Hindwadi, Belgaum - 590 011 State : Karnataka
2)	Periodicity :	Quarterly
3)	Printer's Name	: Shri Ashok Dhond Impressions Gondhali Galli Cross Road, Belgaum - 590 001
	Nationality	: Indian
4)	Publisher's Name	: Shri. M.B. Zirali, B.Com., LL.M. Secretary, Academy of Comparative Philosophy & Religion Hindwadi, Belgaum - 590 011
5)	Editor's Name	: Prof. Dr. Madhumati M. Kulkarni Hindwadi, Belgaum- 590 006
	Nationality	: Indian
6)	Name and Address of Individual who owns the news paper and partners or share holders holding more than one percent of the capital	: Academy of Comparative Philosophy & Religion Hindwadi, Belgaum - 590 011

I, Shri M.B. Zirali, Secretary, Board of Trustees, Academy of comparative Philosophy & Religion, Belgaum hereby declare that the particulars given above are true to the best of my knowledge and belief.

Belagavi : 590 011
Dated : 31st March 2016

Sd/-
(M.B. Zirali)
Trustee & Secretary, Board of Trustees,
A.C.P.R. Belagavi

Registered with the Registrar of News Paper in India, New Delhi, Vide Regd. No. 22624/72

RISE OF INDIA

"If India must rise, she will rise in a most peculiar way, not hitherto known to all history. She will combine the virtues of the west and the east, and will rise superior to both. If the West and the East are to meet, they will meet in India and not in Europe. What a glorious prospect lies before India ! I see India flinging away superstition, sloth and intellectual inertia. I see her taking up the scientific spirit and energy of Europe. I see her assimilating the excellences of both the East and the West and rising in the scale of modern nations, preserving all the while the integrity and the pristine purity of her spiritual self."

- Prof. R. D. Ranade

भारत का उदय

'अगर भारत को उन्नति के पथ पर अग्रसर होना है तो उसे बहुत ही विशिष्ट पथ को अपनाना होगा जो (अब तक) इतिहास की जानकारी में नहीं है । भारत को पूर्व और पश्चिम के सद्गुणों को संयुक्तकरके दोनों से श्रेष्ठतम गुणों को अपनाना होगा । अगर पूर्व और पश्चिम आपस में मिलते है तो वे भारत में ही मिलेंगे न की यूरोप में । भारत के लिए क्या महत् आशा की दिशा है ? मैं देखता हूं किभारत अंधविश्वास, निष्क्रियता और बौद्धिक जड़ता का तिरस्कार कर रहा है । मैं देखता हूं कि वैज्ञानिक स्फूर्ति और यूरोपीय शक्तिको अधिकृत कर रहा है । मैं देखता हूं कि पूर्व और पश्चिम के विशिष्ठता का यहा एकीकरण हो रहा है और आधुनिक राष्ट्र के रूप में अग्रसर हो रहा है, आत्मिक आध्यात्मिकता की मूल पवित्रता एवं अखंडता का संरक्षण कर रहा है ।

– प्रोफेसर रामचंद्र दत्तात्रेय रानडे

Courtesy : Extracted from 'Philosophical and Other Essays' by Prof. R. D. Ranade, 1912